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REV. LESLIE J. BELTON, B.A., M.Sc.
(ABERDEEN). (See page 24).

Notes and News.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

READERS PLEASE NOTE: Our September issue will complete the FIRST quarter of a century existence of this Monthly. It will be a SPECIAL NUMBER. Can we double the circulation by then? See "The Unity Fellowship" page 20.

The Unitarian College, Manchester, is about to issue an appeal for £6,000 for endowment to meet costs of maintenance. Past and present students have undertaken to contribute £500, and £1,640 have been secured privately from other friends.

Sales of Work have realised, at Mountpottinger, £53; Bury, Bank Street, £40, for the Grundy Home; Hull, £50; Bell Street, London, £50, for Bognor Holiday Home.

At Hindley, December 7th, the 10th anniversary of the minister, Rev. J. Islan Jones, was specially celebrated, when he was presented with a gown, an attache case and a cheque.

The Walsall Centenary Sale of Work, November 30th, realised £150.

Mr. William Orrett, Treasurer of our Matthew Henry Chapel, at Chester, was specially honoured on his 80th birthday, December 22nd, at a congregational meeting, when several presentations were made to him including an illuminated address.

Rev. Dr. A. C. Dieffenbach, editor of "The Christian Register," Boston, Mass, has accepted invitation to be minister of the Unitarian Church at Newton, Mass. He will have an assistant to leave him free for editorial duties.

Rev. and Mrs. T. B. Evans, of Sidmouth, spending December in Florence, and Rev. and Mrs. C. J. Street, joined in a service of memorial at Theodore Parker's grave on Christmas Day, Mr. Street, giving an address, and Mr. Evans offered prayer.

At Coalville, December 24th, Mr. J. H. Goacher (Church Secretary), and Mrs. Goacher, celebrated their golden wedding, Mr. Goacher was the founder of the Coalville congregation in 1905.

General sympathy is felt by the whole Unitarian denomination concerning the death of the Rev. W. G. Tarrant, B.A. See next page.

Rev. Edgar Daplyn's 25 years' ministry of All Souls' congregation, now at Golder's Green, London, was celebrated, December 31st, at a social gathering, by presentations including a furnished caravan.

The new Unitarian Church at Cambridge, was opened by special services, and public meeting, January 21st and 22nd.

At Sydney, Australia, the Unitarian Church is carrying on energetically under Rev. W. S. Heathcote.

Mrs. Sydney Martineau is to preside at the Annual Meeting of the Bermondsey Unitarian Church, on February 1st.

A THOUGHT TO THINK

THE BEST THINGS ANY MORTAL HATH ARE THOSE WHICH EVERY MORTAL SHARES.

—Lucy Larcom.

Rev. and Mrs. T. Bowen Evans, have recently visited the Unitarians of Transylvania, bearing greetings from the British and Foreign Unitarian Association, and they had a most cordial and affectionate reception.

From "Inquirer" report, January 7th, it is evident that the Unitarian Church at Vancouver under Revs. Mr. and Mrs. Tonkin, is in a prosperous and healthy condition, and that Prof. W. G. Smith has become minister of our Church at Winnipeg. Rev. G. E. Hale, B.A., at Adelaide, Australia, is warmly eulogised on his very effective ministry; Rev. W. Bottomley has made decided progress in every department of the Unitarian Church at Melbourne, and the wireless service (Unitarian), broadcasted from Auckland, N.Z., October 2nd, seems to have had good reception at various places in that area.

The Northern S.S. Federation Homes Committee reports that during the past year 2,315 persons, mostly young people from the Sunday Schools have spent a week in residence in the Homes.

Chief Justice W. H. Taft, U.S.A., Unitarian, has accepted appointment as President of the International Congress of Religious Liberals.

The Long Service Medal has been conferred on Mr. W. Sanderson, at Dewsbury, superintendent of the Unitarian Sunday School, in recognition of over 25 years' service as a teacher and official.

Other Unitarian Sales of Work and results are:—Ringwood, £45; Plymouth, £42; Wallasey, £90; Macclesfield, £305; Coventry Bazaar, £100; Croydon, £100; Failsworth Bazaar, £1,400; Newcastle-on-Tyne £200; Cardiff, £135.

DEATHS.—Rev. W. G. Cadman, Gatley, Cheshire, December 19th, 85; Mrs. Wm. Barber, at Wittersham, December 9th, 92; Miss Louisa Paget, Leicester, December 21st, 82; Julia E. B. Yacobitz, Southampton, December 14th, 77; Miss S. E. Brooks, Hyde, December 23rd; Miss Isabella Campbell, B.A., Belfast, December 24th; Mrs. Ernest Sibree, Bristol, December 25th, 78; Mrs. Christina Fotheringham, Glasgow, December 23rd, 59; Mr. J. Kenrick Champion, Bristol, December 22nd, 75; Mr. Thomas Osler, Birmingham, December 26th, 74; Mr. David Jones, Llandyssul, January 1st, 77; Mr. John McLachlan, brother of Rev. Dr. H. McLachlan, December 27th, at Rio de Janeiro, 53; Mr. Thomas Holgate, Dulwich, January 2nd, 71; Mrs. Alfred Batty, Eccles, Manchester, December 31st, 59; Miss Elizabeth C. Burgess, Crawley, Sussex, January 10th; Anne, widow of the late Rev. Francis H. Jones, Hampstead, December 10th, 81; Mrs. Geo. Wellstead, Wareham, interred January 6th, 54; Rev. W. G. Tarrant, B.A., Wandsworth, January 15th, 74; Mr. Arthur H. Paterson, Hampstead, January 16th, 65; Mr. Leslie Chatfeild Clarke, M.B.E., J.P., Newport, I.W., January 18th, 62; Miss Kathleen O. Unite, Birmingham, January 18th, 63; Mr. H. Washington, of Stockport, at Manchester, January 18th, 79.

NOT LENGTH OF TIME.

Not length of time is life ; when thou dost trace
The moving shade on the dial's face,
Or watch the running sand-grains in the glass,
Think not that life with time doth pass.

Our years are not our age. This one is old
Ere half his tale of time is told ;
Another lives his seventy years, and dies
With youth still gleaming in his eyes.

Nay, life is height and depth of our desires.
'Tis ours whene'er the soul aspires
To mounts of expectation, glad to climb
With all its strength to peaks sublime.

'Tis ours whene'er the soul in quietness
Dreaming of things it would possess
Foresees their good, foretastes their joy, and prays
Heav'n send them without long delays.

So, then, believe ; thy faith shall give thee strength
And lead thee to full life at length.

William C. Hall.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

PAUL OF TARSUS. HIS EDUCATION.

The young Hebrew boy with his alert mind would see and marvel at the sights and sounds of his city-life. It must be remembered that Paul was town-bred and little interested in nature as such. In this he stands in marked contrast with Jesus, who was country-bred and loved all that he saw in nature. Whether by his father's consent or not, he would almost certainly steal out to see the great "Games," which were held on stated days in all the chief cities of the Roman Empire. His references to them in some of his Epistles are so clear and definite, that he must have seen them. It is highly improbable that in his young manhood he had any but an outside acquaintance with the "Mystery-Cults," so popular in the last days of dying paganism. Those initiated in one or other of them formed close corporations in each case, the members of which no more revealed their secret rites than do the Freemasons of our own time. There is nothing in his subsequent teaching ,which cannot be clearly traced to Jewish thought. No doubt some of the terms would be floating about amongst society; but their real sense would be known to the initiates alone.

The youth would be trained to despise and hate the gorgeous ceremonial of Gentile worship. He may well have stolen into one or other of the beautiful temples and seen the sacrifices offered there. He would turn away in disgust from the soulless but beautiful statues of the pagan gods and goddesses muttering to himself the words of Moses "Thou shalt not make any graven image" and the rest. In the home his father, though no doubt a busy man, would follow the practice of most Jewish fathers and teach him something of the history and religion of his race. Though possibly not a model boy and certainly not of the "Little Lord Fauntleroy" order, he would listen with pride and eagerness to his teachers in the Rabbinical school and to his father, and their lessons would sink deep into his heart.

So Paul the Pharisee grew up in a Gentile city until his young manhood, when he was sent to Jerusalem to be educated by the best known Rabbi of his day, the wise and far-seeing Gamaliel. If a modern parallel be admissible, he resembled our own boys, who in some cases are sent to Oxford or Cambridge to prepare for life, and in many cases to enter the Church. To the young man Jerusalem would be sacred beyond all telling, though probably it would be a less beautiful city than his birthplace. But its associations and its ancient history would appeal to his heart. He had already learned to sing the Psalms of David, and now he was in David's city. He had read of the Temple of Solomon and now he could see and worship in the noble Temple which Herod had built upon its site. In almost every street he would see something to remind him of what he had read and learned at school, and he would lend a ready ear to what his teacher Gamaliel had to tell him. He would see the hated Roman officials and soldiers moving about the subject city, and at this time at least he would long for the coming of the militant Messiah, who, he certainly believed, would deliver his race from their bondage. He would learn to think of that "heavenly man" of whom he wrote to his Corinthian converts. But he grew up to be a zealous Pharisee with all the limitations of the class.

The Rev. W. G. Tarrant, B.A., whose death is a serious loss to our cause passed away on Sunday, January 15th. He was born July 2nd, 1853. On leaving school he served apprenticeship to the silver trade in Birmingham, attended evening classes for students, became an active member of the Rev. George Dawson's Church, in 1879 entered the Unitarian College, Manchester, as a student for the ministry, took B.A. degree (Lond.), 1883; was minister of Wandsworth Unitarian Church, London, 1883 to 1920. He was twice Editor of "The Inquirer," and filled many of the important offices of the denomination most efficiently. We tender deepest sympathy to Mrs. Tarrant and family.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

It will be rembered that the late Mr. George Thomas, J.P., of Irlam Hall, Manchester, proposed a life membership of 12s. to "The Unity Fellowship," and became the first life member. Unfortunately not many months afterwards he passed away. Now a friend of many years standing, Mr. E. D. Gaunt, of Dewsbury, writes as follows:—

"I always read the 'Unitarian Monthly' and find it very interesting and instructive in regard to our Unitarian Faith and Churches. I think our Cause is greatly indebted to you for the earnest and self-sacrificing work and the missionary and propagandist spirit involved in your Editorship and management of the 'Monthly' for nearly 25 years. You have done a great work and great service to our Cause through its medium, and I hope the 'Monthly' will receive the larger support and official recognition which it so well deserves. When I read in the December 'Monthly' that you had only one life member and subscriber of 12s. in connection with The Unity Fellowship I took the first opportunity to become the second life member and have pleasure in enclosing cheque for 12s. with the wish that 'The Unitarian Monthly' will continue to prosper under your guidance, and the Unity Fellowship to spread and progress." It is very nice of Mr. Gaunt to say such kind things, and that he should thus show his faith and interest in the possibilities of the Fellowship. But now that Mr. Thomas has gone Mr. Gaunt is so far the one life-member. Any increase to the Fellowship roll of members and to its funds, makes it easier for the Fellowship Secretary to incur travelling expenses to spread the Fellowship work in helping to start Fellowship Circles in various places. There may be other friends who are not willing that Mr. Gaunt shall be the only life member.

This letter from Mr. Gaunt suggests the query is it possible to get together a Unity Fellowship Study and Discussion Circle in Dewsbury with the help of the Study Courses provided in the magazine? And are there not a few Unitarian friends say in Barnsley and other places who could meet together as a Fellowship Circle either on a Sunday or week-night?

There are many Churches in which the "Monthly" circulates, in connection with which a Fellowship Circle might be formed. Who will help? Will friends in these Churches give a hand and thus establish a source of strength to their movement? The Fellowship Secretary will gladly give advice and information if desired. In return for any help from the Feliowship a Circle only pays an affiliation fee of 2s. 6d.

There is another bit of Fellowship work possible, to increase the circulation of the Magazine. Next October will complete the 25th year of its existence. Its monthly circulation is about 5,000 copies. A little effort might double that number and thus fitly celebrate its first quarter of a century. Why not? Think of the good it would do, of the missionary propaganda in so many more homes, of the strengthened increase in the Faith in our Churches. Here is an instrument ready to hand which costs so little to every subscriber who pays one penny per copy to his Church less than a farthing a week.

The Magazine is the organ of the Fellowship and the extension of its circulation is surely good Fellowship work. Were it not for some revenue from advertisements small packages less than 25 copies could not be supplied below cost. Surely these facts justify the appeal thus made for more Church co-operation, and more help from Fellowship members. Any Magazine readers who are not Fellowship members are urged to join by payment of not less than 1s. to the Secretary.

Thus further progress may be possible for report in next issue.

The Gospel of Unity— STUDY COURSE (7).

(For Sunday Class or Week-night Discussion Circle. Reference books: The Bible; "Three Stages of Unitarian Theology"; "The Transient and Permanent in Religion." Suggestions for discussion—see at end of each section.

(6) THE UNITY OF EXPERIENCE.

What a wonderful harvest of human experience has been accumulated and brought down to us from the many generations of human beings who have passed away! The thoughts of men; their wise sayings; their mistakes and follies; their heroic deeds, experiments, failures, successess, losses, discoveries, defeats, victories, sorrows and joys! Many as have been these varieties of experience it is really the same discipline for all. Every human being has to go through the same training. There is only one way of learning how to live. It is by experiment. We try this and that, and we have to learn from the consequences. This is absolutely true of every human being from the poorest peasant up to the king on his throne.

Is it not a fact that every man learns that a personal habit is wrong when he finds that it brings upon him disease and suffering? and that a way of living is the good and true way which produces health and freedom from pain? By the enjoyment or the suffering of consequences all men are being trained in the knowledge of truth and righteousness. Quarrels with one's neighbours produce irritation, worry, disorder, and wretchedness, and by such painful results all human beings are learning that it is safer and wiser and productive of order, peace and happiness, to be on terms of goodwill with everybody. This is a universal experience.

This unity of experience is not only true of individuals but equally so in the development of society. Every kind of social disorder is due to wrong conduct on the part of individuals or groups of individuals. If there is a war of opposing interests the wastes caused by friction and strife mean considerable loss to all concerned In a selfish scramble there is disorder and pain for everybody that is in it and for those who are not in it, for if one suffer it is that much worse for all. For every evil there is a preventible cause. The accumulating experience of society is teaching that disorder is a disease which can be cured, whether it be the antagonisms of classes, of industry, of any affairs of business, commerce, or of financial organisation. Every kind of community has the same experience however the circumstances may differ, and in all the same truth is being impressed upon them by results. "There is a divinity that shapes our ends rough—hew them how we will."

The same unity of experience is true of all international affairs. Self-seeking antagonism producing the murderous cruelties of war by its results, ultimately compels the resort to peaceful methods of adjusting relationships. After trying every evil way of dealing with each other the nations are being forced by consequences to seek the way of order, harmony and peace. All human experience teaches the same truth. Humanity is at school, in the laboratory of life, and the unseen Director of its education unifies it all to one great end, which may be expressed in the words of a Psalmist—"Behold how good and how pleasant it is for brethren to dwell together in unity."

[Suggested points for discussion: — The harvest of experience; how we learn to learn; and nations; the unity of purpose.]

(7) THE UNITY OF PROGRESS.

What is the meaning of progress? Is there not a purpose in it? and if so what is it? So marvellous are the achievements of man that they inspire the wondering query—What are we coming to? He has turned the forces of nature into his service to drive the wheels of his machinery in every variety of locomotion, and industry, and the dissemination of knowledge; made the seas into highways; the upper air into pathways of flight; the waves of ether to carry his speaking voice across the world; and by the magic of fire, electricity and chemical transformation he turns everything into helpful use and to good account.

Unquestionably the material progress of mankind has been amazingly great. It bears astonishing witness to the triumphs of the human mind over matter, the almost miraculous powers of man's thought and reason. Yet material progress is not an end in itself, but a means to some other object beyond itself. Evidently it is, to serve the mind and spirit of man which have created it. In other words—it is intended to be subservient to the development of man's spiritual life.

All true progress is a development of right relations. Accumulations of material wealth may either help or hinder the promotion of right relation. Material wealth can be used to prevent justice between man and man or to promote it. So far as a right use is made of it—to promote the general welfare, it is all to the good. There is a general resentment at the fact that material progress has so far resulted in a very unequal distribution of the means of existence and therefore inequality of opportunity to live. The trend of real human progress is towards the securing to all the equal right to life, liberty and happiness.

Real improvement in the individual is in the development of more perfect moral character, and real progress in society is in the facilities for the noblest moral possibilities in all its members. Perfect life in the individuals, and the perfect moralisation of social conditions to make that truest life possible,—these express the meaning of progress. Every increase in human power is intended to contribute to more perfect life. There is no true progress except to that end. All improvements in facility and acquirement both individual and collective are for that one purpose. Such is the unity of all progressive developments: they are designed as means to the realisation of perfect life.

[Suggested points for discussion:—What is material progress for? The good and evil of material wealth; the moralisation of society; progress an increasing purpose.]

(8) THE UNITY OF SOCIETY.

The growth of the Brotherhood and Unity of Man depends largely upon the organisation of right relations in Society. If the affairs of the community are managed so as to secure equal consideration for all its members it is well, for that is unity. The doctrine of the Brotherhood of Man held by Unitarians implies its realisation collectively. As an ideal in belief it involves the duty of turning it into actual practice. To do that means the making of many changes. Its realisation requires more co-operation as a

substitute for self-seeking effort.

In society there are both rich and poor. It is the true interest of all in the community that they should abolish poverty. This can be done by collective action. The way to do it can be found by serious and determined inquiry. Human ingenuity that can achieve such wonders as in scientific and mechanical discovery and invention is more than equal to finding a remedy for the extirpation of poverty. Society is not a unity as it is intended to be, so long as any of its members do not possess the necessities of existence. It is not brotherly so long as any are allowed to starve. It is not Christian unless it carries out the Golden Rule.

The scramble for existence prevents unity and makes the practice of the Golden Rule impossible. "Love thy neighbour as thyself" is out of the question while people are compelled to engage in a selfish struggle for bread. The causes of poverty can be found if there is a serious determination to seek for them. If it be found that some people are poor through their own misdoings there are causes that will account for that. Will any man be wasteful, spendthrift, and idle who has had a good moral training and received kindly and brotherly treatment? The right teaching and training, with wholesome environment, and a healthy public opinion, can make disloyal conduct impossible. All degrading behaviour is due to degrading social conditions for the existence of which the community is responsible. All private interests which are opposed to the public welfare require to be ended. A man who fouls the water supply by refuse from his factory is rightly regarded as the enemy of society, and the community takes action to protect itself. Whoever makes private profit out of conditions which degrade his fellows is equally an enemy of the general welfare. This problem of poverty is but one illustration out of many showing what is needed in order to establish real unity in all social relations. It means the abolition of selfish antagonisms by the organisation of mutual aid, and the substitution of goodwill and equal consideration in the place of all warring interests.

[Suggested points for discussion: — What is Society — the community for? What brotherhood implies; abolition of poverty; right training; mutualism.]

(9) THE UNITY OF INDUSTRY.

It is scarcely possible to get unity in society unless it be secured in industry. The ideal of brotherhood implies the unity of employers and employed. The real interests of the two are ultimately one and the same. So long as they consider them to be different and at variance the whole of society suffers from more or less insecurity. At any moment there may be an outbreak of war between them which may set all the body politic in confusion. We need a League of Industrial Peace as well as a League of Nations. Both employers and workers are servants of the community and yet they take it upon themselves to be its masters and make the community its victim by declaring a strike or lockout, a stoppage of supplies, causing scarcity, running up prices, extending unemployment with a tremendous increase of privation, poverty and wretchedness. What ought the community to do about it?

One thing that should be recognised is, that power is a trust to be exercised for the common good. This should be insisted upon by society. The community should be the master of its own fate. It has the life and security of the people in its care, and is responsible and under a solemn obligation to see that the affairs of industry are unified in accord with the collective welfare. Public opinion is already showing signs of awaking to the requirements of social duty. Under its influence employers are taking steps to confer with employees to establish mutualism in the working and management of their industrial concerns. In all such conferences the community as the third party seriously concerned, should be fully represented by persons who are not engaged in that particular industry.

In the evolution of the unified community all changes in reform should be peaceful, and as gradual as public order and safety demand. Sudden and violent upheavals defeat their own ends. The right methods of improvement have to be found by experience, by trial. In this way the community is educated step by step in its progress towards the perfect plan of realising the effective and desired harmony. Thus will industrial unity be achieved and along with that many troublous social problems will be solved. Justice hurts no man but makes everyone more secure. It requires much of give and take, but in return for what is given up the giver gets a sense of security and safety outweighing any seeming sacrifice. The Unity of Man means the oneness of interest, the equal consideration for all concerned, the spirit of brotherhood in the working of all industrial affairs, the subordination of all such concerns to the promotion of the public good.

[Suggested points for discussion: — Unity of employers and employed; power as a trust; the community as master; justice and security; gradualism; one common interest.]

An Association of Moral and Religious Progress established in Italy eight years ago, in Florence inspired by the purest Unitarian principles, has met with wide response.

Thomas Hardy, novelist and poet, ranked as one of the greatest of English writers, whose death has evoked national and international sympathy, was heterodox in his theological views.

Unitarian Missionary Work

By The REV. WILLIAM C. HALL, M.A.

(I.) THE MISSIONARY SPIRIT.

In these short papers I am to write about the propagation of Unitarian beliefs, the development of churches that worship under the forms of these beliefs, and the general extension of the Unitarian faith. It really goes without saying that behind these there ought to be a spirit of earnestness. This spirit does exist among us; and I find it especially in some who were born and bred in the Unitarian atmosphere and have kept rigidly to the Unitarian tradition, such as the workers of the Postal Mission, and in some who have come over to us from other denominations. In the one case the spirit is of the experience of the good of something old; in the other, it comes of the recognition of the value of something new. I cannot sufficiently admire the born-and-bred Unitarian; but I am more interested in the case of the convert. This may be easily explained. I am not one of the born-and-bred, but came upon Unitarianism in my early youth, as upon something entirely different from that which I was born and bred in, entirely different from the "orthodoxy" I had left and the "unbelief" I had embraced, something the newness of which has, I believe, been the impulse to whatever missionary work I have done, and still seems to remain on my mind. To appreciate anything we have to come upon it as a new thing. We should, for example, value more, and read and study more, the New Testament if we could lose it for a season and rediscover it; and we should profit by it the more, for feeling its freshness and vitality. And if we who are now somewhat old, let us say, in our Unitarianism could come to it afresh, like converts who come to its new views and visions, we should more strongly manifest our zeal for what in a word we call our faith.

Of course, Unitarianism is old, as old as the teaching of Jesus Christ; but it is also new, as new as the present mind of man. It embodies the eternal truths of Christianity and the reflections of these truths in the light of modern knowledge and thought. This is a fact so obvious to the ordinary Unitarian that he is inclined to assume that his beliefs must eventually receive general acceptance—and in nearly all the other denominations he sees to-day the trend of thought in his direction. But it is not enough to leave Unitarianism to the order of things. The man who believes that truth will prevail does not leave truth to its own inevitability, but labours for it, realising that without him it may not prevail. So for the prevalence of Unitarianism there is required the labour of Unitarians with earnestness and zeal behind it.

To-day, when the flowing tide of religious thought is with us, we are as a denomination less aggressive than we used to be. Our danger is that we may be swamped in the flowing tide; we may be so interested in the tide, and so satisfied with its flowing, as to be overwhelmed in it at a time when we ought to be dominating it. Certainly we ought to be giving very definite leading in the religious thinking of men and women who are deeply interested in the controversies of to-day; we ought to make clear that the newness of outlook is no more than has been found in the Unitarian position for at least half a century. While multitudes—so I am convinced—are rethinking their way to religion, and our nation is at the beginning of religious revival, we ought to be able, without being unpleasantly obtrusive, to set forth our principles and beliefs in clear and acceptable terms and to present our faith to others in a manner that convinces them that we regard it of importance both for them and for ourselves.

MINISTERIAL CHANGES.—Rev. R. W. Wilde, had public farewell presentations at Halliwell Road, Bolton, December 21st, and began his Todmorden ministry, January 1st, and publicly inducted and welcomed December 31st; Rev. F. Munford, received public farewell at Heywood, December 21st, with presentations, on removing to Mansfield; Rev. C. A. Piper, had farewell presentation at Coventry, December 17th; Rev. Lawrence Clare has been inducted and formally welcomed to his new ministry at Montreal, Canada, November 3rd; Rev. Norman S. Dowd, B.A., was installed as minister of the Unitarian Church at Ottawa, Canada, November 2nd; Rev. James McNeil, of Stannington, Sheffield, has accepted appointment to Rawtenstall Unitarian Church; Rev. Constance Harris has entered on her ministry at Highland Place, Aberdare.

Out from the heart of Nature rolled
The burdens of the Bible old.

Emerson.

Unless children are encouraged to read by themselves they will gain no lasting benefit from school teaching. Many men and women in rural areas to-day have forgotten how to read or write by the time they are married. So many modern inventions tend to militate against the habit of home reading that it becomes increasingly important to consider how the schools can create such a habit in the minds of children who leave school at the age of fourteen.—National Home-Reading Union Memorandum to Minister of Education.

The year which has just opened is going to see events that will revolutionise civilisation. The world is heading for a crisis that will either mean the commencement of a Utopian era or the beginning of an industrial, political and sociological decline that will eventually end in the extermination of the human race.—Signor Mussolini.

Rev. Leslie J Belton, B.A., M.Sc., Aberdeen.

ABERDEEN UNITARIAN CHURCH.

Rev. Leslie J. Belton, B.A., M.Sc., our minister at Aberdeen, is a native of Sussex, and in his earlier life entered upon a business career. When the war broke out he enlisted September, 1914, his regiment was sent to France February, 1915. In reconnoitring to study condition of enemy barbed wire defences, he was taken prisoner of war in June, 1915, a companion who accompanied him was killed. After demobilisation he became a student at Liverpool University, obtaining the B.A. degree there in 1922. While a student he was a candidate for Holy Orders in Church of England with intention of proceeding for theological study to Ripon Hall, but found it impossible to recite the creeds or conform to the ritual, and having formed strong Unitarian connections as early as 1920, he gave up the idea of entering the English Church.

From 1922-1924, Mr. Belton studied at Manchester College, Oxford, and became minister of All Souls Unitarian Church, Wolverhampton, where he had a very successful three years ministry, 1924-27.

In March, 1927, he accepted appointment to the Aberdeen Unitarian Congregation and commenced his ministry there in September. The same year he gained degree of M.Sc. of Birmingham University.

Principal R. F. Rattray, M.A., Ph.D., of University College, Leicester, conducted the induction services which were most impressive and attracted large congregations. At his welcome meeting, Rev. H. Andrew, Dundee, on behalf of the Scottish Unitarian Association wished him God speed in his new venture, and said there was a new day rising for Unitarianism on the East Coast of Scotland. Mr. Belton in reply to his welcome said he and they would do their very best together, and three main themes would prevail. The first would be worship whence all else proceeded, the second Truth to which all were striving, and the third Service to which they would try in their humble way to dedicate their lives. During November and December, Mr. Belton, gave a series of Sunday evening addresses on "The Drama and Religion," which attracted good congregations. He is a preacher of outstanding ability and conveys to his audiences a deep sense of worshipfulness, while each service is an inspiration and an education. Since he came to Aberdeen, the activities of our Church have increased.

The following are notable events in the history of the Church :—

Earliest recorded Unitarian Preaching in Aberdeen, October 13th, 1833.

Unitarian Society formed with 24 members, October, 1833—meetings held in house of Mr. William Ogilvie, Cansewayend Hall, seated in George Street, May, 1836.

First Minister appointed 23rd October, 1836.

First congregational report, April, 1837, showing 113 subscribers and 87 adherents.

1838.—Site obtained in George Street.

1840.—August 9th, Church opened by Henry Montgomery, L.L.D., of Belfast, and Rev. George Harris, Glasgow.

1859.—Dr. James Martineau preached in George Street in September.

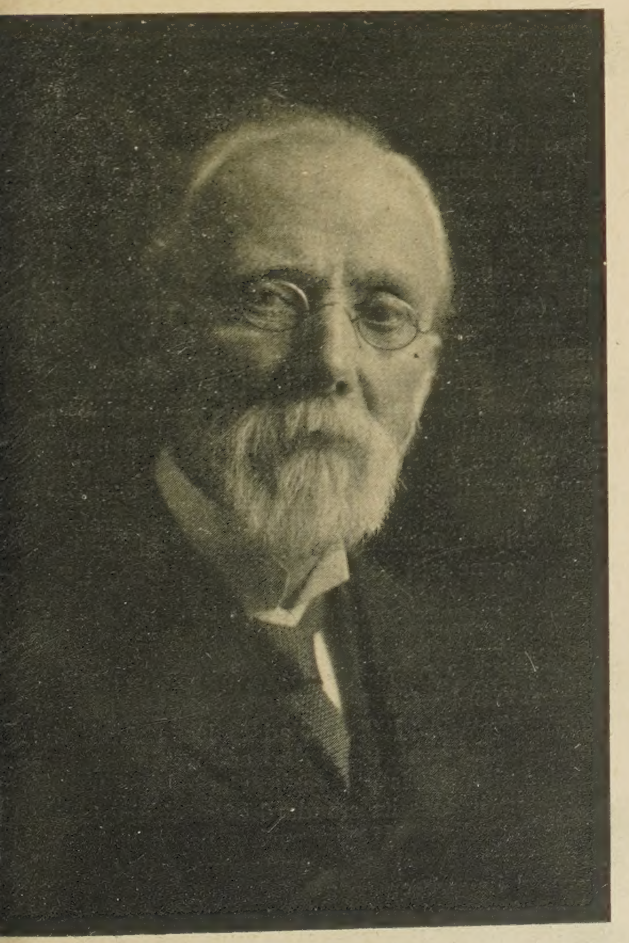
1906.—September 23rd, Opening of new Church in Skene Street.

For the present prosperity of our Church, which is now free of debt and has a membership of 315, we owe a debt of gratitude to the men who have been its ministers, and especially to the late Rev. Alexander Webster, by whose untiring energies the beautiful Church in Skene Street, was built.

John Henry Reynolds, M.Sc., 1842—1927.

The following particulars concerning the late Mr. John Henry Reynolds, First Principal of the Manchester College of Technology and Director of Higher Education, are taken from an excellent memorial address delivered to the members of the Lower Mosley Sunday School, Manchester, in the afternoon of Sunday, September 11th, 1927, by the Rev. A. Cobden Smith, of Chorley, formerly Minister and General Superintendent of the Lower Mosley Street Sunday School.

Born in Manchester 1842, the eldest son of a large family, he at eight years of age became a scholar at Lower Mosley Street Day School, one of 327 boys under the guidance of John Ogle Curtis, schoolmaster. After three years at this school and a year at the Manchester Grammar School, he was required at 12 years of age to assist his father in his boot and shoe business. His connection with Lower Mosley Street was continued by joining the Sunday School where he came under the inspiring influence of leaders possessed of the highest ideals of character, such as Mr. Curtis, Travers Madge, Charles James Herford, Richard Wade, John Craven, Richard Pilcher, George Smith and of the Gaskells and others. When he was 14, his old schoolmaster, Mr. Curtis, passed away, and was succeeded by Mr. George Smith. In 1861, at 19 years of age J. H. Reynolds became a member of the Sunday School Committee. He was then one of the teachers under C. J. Herford and Dr. Marcus as superintendents. At this time the Rev. James Drummond, B.A., afterwards Dr. Drummond, the Principal of Manchester College, Oxford,—was minister of Cross Street Chapel, Manchester, and in close association with the work of the school. Under such influences was the early manhood of J. H. Reynolds largely guided. He soon proved himself to be a remarkable character, a tireless worker of boundless energy. He devised the grouping of the various activities of the Mutual Improvement Society resulting in the formation of the Lower Mosley Street Evening Classes, which began in 1875 with himself as the first secretary. Four years later he was elected to the secretaryship of the Manchester Mechanics' Institution, 1879, when he was 37, and 13 years after, in 1892, he was appointed First Principal of the Manchester College of Technology and Director of Higher Education, the Manchester University, recognising his ability by conferring upon him the honorary degree of Master of Science. Thus had the valuable training and experience of the work at Lower Mosley Street Schools along with the moral and intellectual influences which had there affected him, combined with his own energy and robustness of character, fitted him to occupy a most important and distinguished position in one of the greatest cities of the world.



The next 20 years were marked with considerable development in the great institution under his charge. The College of Technology was affiliated to the Manchester University, and he had his place on the University Senate as Dean of the Technological Faculty. When in 1912 at 70 years of age he resigned his Principalship, he said truly—"I leave the work which has occupied my whole strength of mind and body for so long a time."

During these years his interest in the Lower Mosley Street Schools continued unabated. He was at different times Sunday School Superintendent, Leader of the Men's Class, or President of this or that connected society. In 1885 he was made a Trustee. In 1886 he was one of the speakers at a large gathering in the "Old School," held to commemorate the Jubilee of the foundation of the Schools, with the Rev. S. A. Steinthal presiding, and in 1898, at the last meeting in the "Old School" before removal to

the new building in which the School activities have since been located, for the re-union of past and present members he was again amongst the speakers. On January 12th, 1901, a large company assembled to celebrate his 50 years' association with the Lower Mosley Street Schools, presenting his portrait to that institution as a memento of his long and faithful connection. Finally, on his 80th birthday all sections of the School united in congratulations to show their affection for such an honoured leader.

At the end of the pamphlet containing Mr. Cobden Smith's address, there is added a fine tribute to Mr. Reynolds by Professor C. H. Herford, who refers to the "real and immense progress" made in "his field of technical education," and in "the magnificent palace of Technology which he finally directed," and that such progress was largely due to "the idealism, the initiative, and the driving force of Henry Reynolds."

Manchester owes much to public spirited Unitarians, and amongst them John Henry Reynolds holds a very high position for loyal devotion to duty, moral force and intellectual achievement. From the humblest beginnings rising to high eminence, his career is a fine and stimulating example to all who aspire to serve mankind and to promote the welfare of all.

From Correspondents.

Mr. E. S. R. Clark, F.Ph.S., of Purley Circle of THE UNITY FELLOWSHIP, is in touch with a Danish friend whom he has supplied with some Unitarian literature, including the Unitarian Monthly, and from whom he has received the following letter. Readers acquainted with the information given in our Essex Hall Year Book are well aware of the many international connections of our Unitarian movement in various parts of the world, including Denmark and two well known correspondents with the British and Foreign Unitarian Association—Pastor Kirkegaard, and Miss Westenholtz. The letter to Mr. Clark is sure to be of interest to our readers:

"Dear Mr. Clark,—

Since I wrote you a short while ago I have been endeavouring to get into touch with the Unitarian Communion here and can now tell you that I have succeeded although it took some time to find their address for this movement is not yet very much known here. I have spoken to Pastor Thorwald Kirkegaard, who is their minister, and this gentleman will be very glad to correspond with you. His address is: Hr. Pastor Thorwald Kirkegaard, Holsteinsgade 55-4 Copenhagen. He advised me that the Danish Unitarians are building a church (which I have seen) and which will be consecrated on December 18th, and he had hoped that Dr. Drummond would have been able to attend which however will not be the case, but the Doctor may come to Copenhagen at a later date. The church will be called in Danish "Unitarernes Hus" that is the "Unitarian House." This church is the FIRST that is built by the Unitarians in Scandinavia. I am sending you a copy of their fortnightly publication though you cannot read it. The Pastor has told me their communion IS INCREASING IN DENMARK, and many influential people belong to the Unitarian Communion here. Several members correspond in English so I trust you will get much blessing from getting in touch with these Circles. As I am interested to acquaint myself with the Unitarian movement I have requested Pastor K. to send me some of their papers. I also expect to receive some from you, etc.," etc.

A MINISTER WRITES—

The following is from another minister who says:—"I thoroughly endorse what I have read in the magazine in appreciation of the splendid service you have rendered to Unitarianism all these years by the thought and labour you have given to the provision of this most useful and excellent little monthly. Whenever you come to resign the editorship and management of it,—and I could wish that this should not happen yet awhile, I hope some one will be found able to step into your place, and to do the work as worthily and as well as you have done it. I heartily agree with the suggestion that it should be adopted by the new Assembly. In any case it would be a disaster for it to go out. A good penny and definitely Unitarian monthly, like this, meets a want. . . . There are people subscribing to the "Monthly" for whom a penny is a penny, and who could not afford the weeklies. With thanks for all you've done, and all good wishes,

Yours sincerely.

In reply to the above, the Editor declares that the magazine will not be allowed to "go out."

FROM A SUBSCRIBER:—

Dear Sir,—

Herewith P.O. for 3s. covering subscriptions for the "Unitarian Monthly" and the "Unity Fellowship" for 1928. Glad to learn from the December Monthly that the editorship of this excellent journal is not yet to change hands and that when it does its standard of efficiency is not likely to decline. If only such a paper had been in existence when I was a young man what a help it would have been to me.

I am favoured with some charming letters now and then from Miss Theodora Mills.

Literature.

"The Essex Hall Year Book for 1928,"—Essex Hall, Essex Street, London, W.C.2. Price 2s. net.

"Teddy Ashton's Lancashire Annual," 1927-8, Palatine Book Co., 42, Gorse Road, Blackpool, 1s.

The Essex Hall Year Book, edited by Dr. Mellone, is an indispensable store of information of every kind concerning the Unitarian Movement in Great Britain, including also particulars of the same cause in other parts of the world. It contains the names and addresses of 306 ministers and of places of their various Church settlements, also of 19 Lay-Ministers, Student-Ministers, and Lay Workers, and of 12 Ministers in British Dominions overseas.

There is a list of congregations including 277 places of worship in England, 33 in Wales, 7 in Scotland, and 37 in Ireland, and 17 in British Dominions overseas. The death roll of ministers during the past year is given with a sketch of the ministerial record in each case including Drs. J. E. Carpenter and P. H. Wicksteed. The various district Associations, denominational Societies, Sunday School organisations, and other numerous connected institutions, Colleges, Ministerial bodies, Lay preachers' Unions, Men's, and Women's Leagues; Social Service, Historical, and Social Reform Societies, are described. The British and Foreign Unitarian Association, and the National Conference, have each a sketch of their history and work. There is also much useful legal information. Every earnest Unitarian ought to possess a copy of this very serviceable book.

"Teddy Ashton's Lancashire Annual" is a very popular publication in the county palatine. It has now reached its 37th year of issue. Its Editor, Mr. Allen Clarke, is considered to be "Lancashire's best known novelist" and the most "famous writer of the county's dialect." This Annual contains a great variety of contributions from various writers—prose and poetry, stories and sketches, some in dialect, all interesting and cheering reading, including Mr. Clarke's beautiful and touching article on the death of his wife reprinted from the "Liverpool Weekly Post" by the requests of many friends. In this, and the sketch of Samuel Crompton, the Lancashire inventor of the spinning machine, and other compositions included, the reader will appreciate the rational and humanitarian religious ideas of Allen Clarke. Any one going through this Annual will find therein adequate explanation of its popularity in the humane character and unique quality of its contents.

"Who Killed Jesus?" by Rev. Dr. W. Walsh, 3d. from Mr. Geo. Guy, 94, Radstock Road, Reading.

In this address to his Free Religious Church, Dr. Walsh defends the Jews from the charge of having crucified Jesus, and even doubts whether the Crucifixion ever took place, supported in that doubt by quotations from the late Canon Cheyne, which he appears to regard as conclusive, though he does not explain how Paul the earliest of the N.T. writers, nearest to the time of Jesus began his preaching by emphasis on "Christ crucified." If killed, is it true to say Jesus was killed as the enemy of Rome, when even Pilate, the Roman authority did not wish him to be put to death, but left him to his Jewish persecutors? Dr. Walsh also says that "Orthodox Unitarianism has a birthright of freedom almost forgotten because so inadequately asserted." What is "Orthodox" Unitarianism and what heterodox. Is the latter Dr. Walsh's Free Religion?

SUNDAY ANNIVERSARIES.

FEBRUARY 5th.

1831.—The Rev. John Hincks, of Liverpool, died.
1843.—R. A. Armstrong born.
1881.—Thomas Carlyle died.

FEBRUARY 12th.

1613.—Bishop Pearson, writer on the Creed, born.
1663.—Cotton Mather, of Boston, U.S., born.
1809.—Charles Darwin and Abraham Lincoln born.
1834.—Schleiermacher died.
1845.—Sir Thomas Fowell Buxton died.
1880.—The Rev. Edward Higginson died.
1919.—Joseph Arch, rural labourer, died.

FEBRUARY 19th.

1473.—Copernicus born.
1568.—Miles Coverdale buried.
1625.—John Robinson, pastor of the Pilgrim Fathers, died.
1719.—Salters Hall Conference.
1789.—Sir William Fairbairn born.
1902.—P. W. Clayden died.

FEBRUARY 26th.

1401.—William Sawtrey, first Lollard martyr, sentenced.
1641.—The judgment re ship money reversed.
1802.—Victor Hugo born.
1852.—Thomas Moore, poet, died.
1856.—The Education Department established.
1910.—The Rev. Frank Millson died.

MARCH 4th.

1629.—Charter of Company of Massachusetts Bay.
1681.—State of Pennsylvania founded by a grant to William Penn.
1729.—Trial of Woolston for a work on miracles.
1782.—The House of Commons refuse to permit further war in America.
1864.—The Rev. T. Starr King died.
1906.—T. H. Gill died.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

ROUND PEGS AND SQUARE HOLES.

"Old John" was a dear old man; so cheery and good-humoured and sociable. Everybody liked him, and the children loved him. He was the handyman of the village. With his wonderful assortment of tools he was in constant request for all sorts of small repairs, and there seemed to be nothing he could not do. Mothers brought him jobs that Fathers were too busy or too lazy to do; boys brought their broken mechanical toys, and little girls called him the dollies' doctor. He was a wonderful renovator. Well might he have walked through the village, crying, "New toys for old!" Moreover, he was very wise. With the men he could talk politics or business or affairs of the farm and the garden. The women found him quite intelligent concerning the mysteries of the household. As for the children, they were sure that "Old John" knew everything. They never brought him a sum that he could not do, or a question in history or geography that he could not answer. And he knew such a lot besides—about the stars, strange animals of other lands, and curious people of other days; and heaps and heaps of other things.

"He must be very old," people said.

"Yes, he must be; he was 'Old John' when I was a lad," responded some who were no longer young.

Jackie Brown was quite sure that he was, at least, a hundred.

And that brings me to my story.

Jackie had heard his father speaking contemptuously of somebody as a square peg in a round hole. He had never heard the expression before, and wondered what it meant. To himself, he said, "I'll ask Old John about that; he is sure to know."

And the next day, he knocked at the old man's door. "Come right in," cried a cheery voice; and right in Jackie came.

"Well, young man," smiled Old John, "What can I do for you? Sit down, and make yourself comfortable."

"What does a 'round peg in a square hole' mean?" asked Jackie, having got a little mixed.

"Same as a square peg in a round hole," laughed the old man.

"And what's that?"

"Why, something that doesn't fit, of course."

"But I was thinking of a man," explained Jackie; "Dad said he was a round peg, I mean a square peg."

"Oh, I see, I see," said Old John kindly.

"Dad said the man was a square peg in a round hole; and I wondered what he meant."

"He must have meant that the man was a misfit," replied the old man, evidently enjoying the conversation.

"Oh, please tell me what you mean," pleaded Jackie, who had ceased to enjoy the conversation.

"Very well, I will," was the gentle reply; "Only you must not be in a hurry: I want you to remember what I am going to tell you."

"Oh, thank you," said Jackie, much relieved and eager to learn.

When Jackie arrived, Old John was working at his little bench and he had kept on at his job. He was making a new key for an old lock.

"Now," explained the old man, "I have a misfit here. It isn't a square peg in a round hole, but it will serve as well. It is a key that doesn't fit this lock."

"But you are going to make it fit, ar'nt you?" exclaimed Jackie.

"I hope so; though that doesn't always happen."

"Oh!" said Jackie, surprised.

"No; not always. If I file off the least little bit too much, here or there, the key becomes a hopeless misfit, so far as that particular lock is concerned."

"But can't it be made to fit another lock?" said Jackie, keenly interested.

"Usually, it can; sometimes it can't; if it can, it is generally a smaller lock," said Old John, once more amused.

"But you were going to tell me about a square peg in a round hole," said Jackie.

"That's what I'm telling you now, or, rather, what I'm coming to."

"Sorry!" apologised Jackie, who knew his manners.

"Men are like keys, and the work they do, every day, may be likened unto locks."

"I know," said Jackie, quickly; "some fit and some don't. Some can do their work well, and some can't."

"That's right," laughed the old man; "You've got the idea."

"And the filing, I suppose, is like being taught a trade," added Jackie, so pleased with himself that he flushed a little.

"Yes, I can see you are beginning to understand."

"But what about the square peg?" asked Jackie, determined to have that point settled.

"That, surely, is plain enough. A square peg in a round hole is like a man who cannot do his job, because he is in the wrong job."

"Like a key that will not work properly, because it is in the wrong lock," said Jackie, once more feeling sure of himself.

"Exactly!" exclaimed the old man, "now, you understand, I think."

"Then, Dad meant that the man was in the wrong job and so could not do it properly,"

suggested Jackie. "Is that what you wanted me to remember?"

"That, I don't think you will ever forget; but it isn't what I want you to remember."

At this Jackie opened his eyes; nor could he think of anything to say.

"What I want you to remember is that men are neither pegs nor keys."

"Oh, I know that," said Jackie, in a tone that meant, "You don't take me for a baby, do you?"

Old John laughed; he knew exactly what was in Jackie's mind.

"What I want you to remember is this. Everyone of us, in many ways, are like square pegs in round holes or keys that don't work properly. I mean there are so many things we do, that we do badly. The things we really cannot do well, however much we try, do not matter so much as the things we do badly but could well do if we really tried."

Jackie sighed. This seemed a lot to remember, and he wasn't sure that he understood it.

"For instance, it doesn't matter very much, if a man cannot paint great pictures or compose great operas or write great books or invent great machines, if he hasn't the talent or the gift for doing these wonderful things; but it does matter, a great deal, if a man is unkind or untruthful or lazy or dishonest or selfish."

"You mean—you mean—oh, what do you mean?" stammered Jackie.

"I mean that though it would be splendid to be really clever; if we could be: it is just lovely to be nice and thoughtful and generous and helpful; and all that we really can be, if we want to be."

"I think I see, now; but is it true?" asked Jackie, thoughtfully.

"It is always true, when something else is true."

"And when is that?"

"When there is a loving heart and not a selfish one. That is the most wonderful key in all the world; for it fits all the locks of life that really matter."

As he walked home, Jackie tried to remember what he had heard; one thing he will never forget and that was that he wanted to become like Old John who was certainly not a square peg in a round hole.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

My Dear Kiddlekins,—

Still they come; and more are promised. Here is another little story by Bunty. And isn't it a clever one? Indeed, it is so really clever that, if it hadn't been signed by Bunty, I should have thought it had been copied out of a printed story-book. And she is going to send us some poetry, all out of her own wise little head. Thank you Bunty, dear; and, not least, for your charming letter, and your original way of sending me a kiss.

Lots of kisses to you all from your loving,
UNCLE FISHER.

"THE TWO MAGICIANS."

Once upon a time, there lived, in a far country, two magicians. One was very wicked and used to turn people into toads and snails and worms, if he didn't like them. The other magician was good and only used his knowledge to help people.

Well, the good magician decided to rid the country of the bad magician. Now, he knew that in order to change people into animals, the bad magician had to say the magic word, "Ajabad-dajabad"; but the good magician also knew a magic word which made people forget things. So one day, he went to see the bad magician, and while the latter was wondering whether to turn his visitor into a worm or a toad, the good magician said his magic word, which made the bad magician say, "Jabadab-dabajad," instead of "Ajabad-dajabad."

Of course, nothing happened to the good magician, and the bad magician was so ashamed that he died of humiliation. As for the good magician, every one was extremely grateful to him, and the King gave him enough money to live happily ever after.

The Women's League.

The Comber branch of the Belfast League entertained the branches from Rosemary Street, Stanhope Street, and Mountpottinger, December 5th, when 72 members went by omnibus, Belfast to Comber. The Rosemary Street branch had a successful Cafe Chantant, December 16th. On December 19th, All Souls' Sewing Circle entertained the Stanhope Street branch. New branches have been formed at Ballycarry and Dundrum.

At Bolton, Bank Street, the branch of the League presented the congregation with a new set of Communion Cups, December 18th.

Miss Grace Mitchell, the League Fellowship Secretary contributed a very interesting article to the "Inquirer" of January 7th, showing what effective help is given to Unitarian women and girls going to oversea dominions.

At Vancouver the Women's Alliance arranged a Social and Sale of Work in November, which proved a great success.

A Fete held by the Women's League at Adelaide, Australia, for Church renovation realised £114.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

FROM A TEMPERANCE ADDRESS ON TEMPERANCE SUNDAY.

That great hero of the American nation and strenuous fighter for the freedom of the negro, Abraham Lincoln, had passion earlier even than his passion for the liberation of the black man, and quite as great,—an intense desire and determination to rid his native land of the tyranny of drink. As everybody knows, he was the victim of an assassin who belonged to a drinking set, and who had primed himself with drink in order to do the dastardly deed that robbed the world of one of its best and greatest men. On the very afternoon of the day of his assassination, Lincoln used these remarkable words: "Mirwin, with the help of the people we have cleaned up a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic, and you know, Merwin, that my head and my heart and my hand and my purse will go into that work. Less than a quarter of a century ago I predicted that the time would come when there would be neither a slave nor a drunkard in the land. I have lived to see, thank, God, one of these prophecies fulfilled. I hope to see the other realised."

Some people ridicule the American prohibition law, and speak of it as suddenly sprung upon the nation against the people's will. It is only shallow people who ridicule it. Nor is it true that it was sprung upon the nation. It was fought for, inch by inch for long years, and had a majority of the people behind it at the polls. It is the subject of persistent misrepresentation by those who have an interest to defend. But it has done good, and will do more as time goes on and a generation grows up that has never been accustomed to see drinking, or to look upon it as a normal part of life. Some years ago Mr. Rudyard Kipling saw two young men in Buffalo get two girls drunk and lead them down a side street. It led him to reflect. "Recanting previous opinion," he says, "I became a Prohibitionist. Better that a man should go without his beer than bring temptation to the lips of young fools such as the four I had seen. I now understand why the preachers rave against drink. I have said, "There is no harm in it taken moderately," and yet my own demand for beer helped directly to send those two girls reeling down that dark street to—God knows what end! It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."

One great advantage many American children have already: they do not know what alcohol is; they have never seen a drunken man; they have never seen that still more pitiful and degraded drinks." thing, a drunken woman; they have never seen an open public house or heard the filthy language that is often used there; they have never seen liquor advertisements in the press; they have never conceived of drinking as forming any part of their life.

Prohibition may be open to criticism, but at least it has done this: it has taken from the path of little children what was a stone of stumbling to previous generations.

Would that by some means the people in this country also had it in their power to do this definitely Christian service for these little ones, by removing from their path the alluring temptations that abound on every hand, and that a generation might arise knowing nothing of this evil. —Henry Dawtrey.

"More than three-fourths of the disorders in what we call fashionable life arise from the use of alcohol." —Sir Andrew Clark.

"Alcohol is a poison—so is strychnine; so is arsenic; so is opium—It ranks with those agents. Health is always, in some way or other, injured by it." —Sir Andrew Clark.

"Small doses of alcoholic influence adversely the finer cells."
—Sir Victor Horsley, F.R.S.
(Brain Specialist).

"Wine and beer cause children to become excitable, induce headache, sleeplessness, and fatigue of body and mind."
—Dr. Geisse (Ems.)

"From the observation of my father, my grandfather and myself, during more than a century, I am of opinion that nothing causes so much suffering, illness and sadness as the desire for alcoholic drinks." —Charles Darwin.

"I am a surgeon. My success requires that the brain should be clear, the muscles firm, and the nerves steady. No one can drink alcoholic beverages without experiencing weakness in those corporal powers which I must always keep steady. As a surgeon I must not drink alcohol."
—Dr. Lorenz.

"For twelve years I have studied the progress of the greatest curse which afflicts this country. From 35 to 40 per cent. is the approximate ratio of insanity, direct or indirect, caused by alcoholic
—Dr. Sheppard (Head of Colney Hatch Asylum).

The Manchester Crematorium

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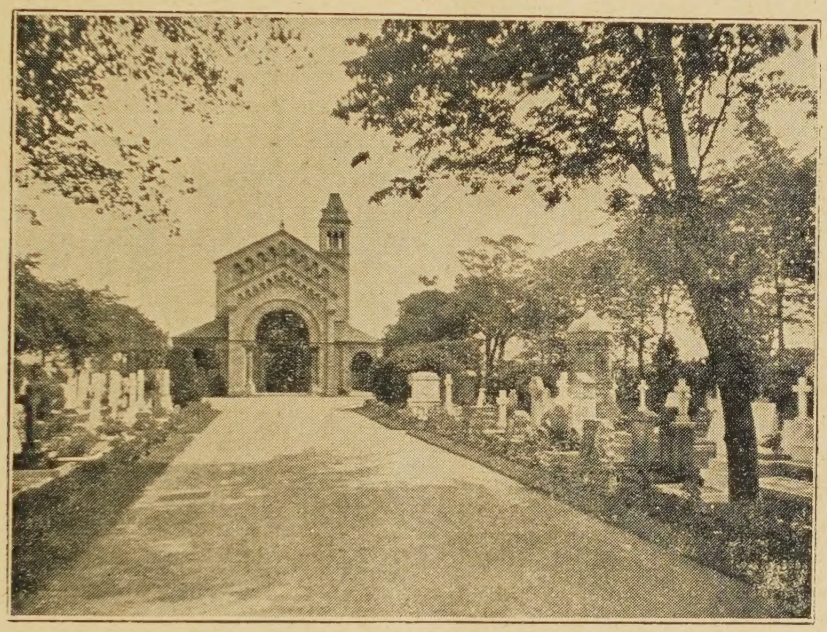

ENTRANCE TO MANCHESTER CREMATORIUM.

(10) THE CASE FOR CREMATION.

Summary of Conclusions—I.

CREMATION is clean, pure, and reverent. Therefore there can be no sentimental objection to it. Earth-burial in this country is a matter of sentiment and custom.

CREMATION effects rapidly what nature intends. Science favours it. The body does not putrify slowly, but is disposed of in the most wholesome manner.

NO OBJECTIONS can be taken to Cremation on the grounds of religious belief. "Immortality is not chained to the dead body." Many eminent divines advocate Cremation.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

Northern Sunday School Federation Holiday and Convalescent Homes

THE ANNUAL MEETING and RE-UNION OF GUESTS will be held at the Bank Street Schools, Bolton, on Saturday, 4th February. Tea 5 o'clock, One Shilling. Re-Union 6 o'clock, No Charge.

The Grundy Home for Convalescent Children, Squire's Gate, Blackpool, and the Barleycrofts Home, Great Hucklow, are now open. All particulars from Rev. C. Peach, Gt. Hucklow, Buxton.

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IF YOU DO

Will you Help to Spread it?

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